1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE XI

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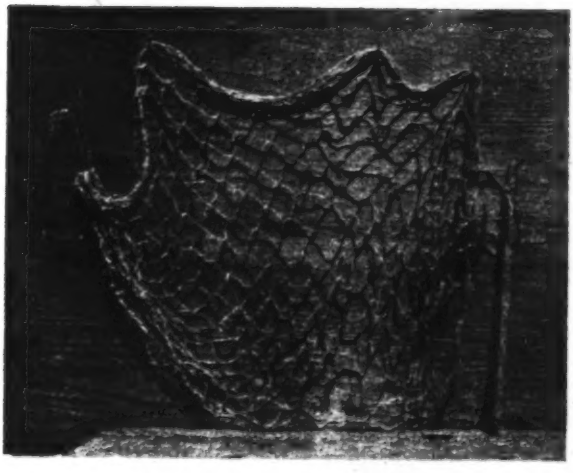
[302]
[342]

[386]



BOW POSITION AND RABBIT-NET

[FACING p. 131]

The *mush stirrer* (cu.ŭ'n) was simply three or four arrowweeds, dressed and held by loose twining at the handle end. Their lower ends were then trimmed off even (Pl. XIV, *d*).[20] 415

A *broom* (n,imama'l) was simply a large bundle of arrowweeds bound at one end. [412]

Temporary cups and bowls were sometimes fashioned by hollowing out small barrel cacti when travelling.

The *rabbit net* (ca'a'k) was a purse net set in the runway. It was about a yard square. A stout cord threaded through all four edges was attached to a stake. The rabbit dashing into the net, spread open on the bushes, pursed it and was held fast by the stake. The cordage for the net was rolled of the strings of black-eyed pea pods. The net was made on a loop foundation (at upper left corner, Pl. XI). Twenty-five or thirty meshes formed the first row: these tied together (?) were called an ear (smalk). No net gauge was used. 224 286 [283]

Flageolet.—This instrument was used in lovemaking, but not as an accompaniment to song. "A boy was certain to get a girl if he used it." It was a large reed, up to two feet in length, so chosen that it was formed of two internodal sections with a single node or septum between, both ends then being open. Small holes were made on each side of the node so that it could be pierced, perhaps slotted between these holes. In addition, four finger holes were made near the distal end of the flageolet. To play it, one blew into the open proximal end which was held between the lips; the forefinger of the left hand partially covered the holes at the node to serve as a reed, while the fingers of the other hand lay on the holes near the distal end. The instrument was called w'ilw'i'l or less properly taltal. 534 [832]

WEAPONS

Armament for the Maricopa consisted of bows, short wooden clubs, and small circular shields. A special pike was carried by the battle leader alone; rarely other men armed themselves with simple wooden pikes. Armor, pole-length clubs, and stone headed clubs, all used in this area, were unknown. The Maricopa 411

[20] No. 2-11874.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

The Maricopa
411 placed primary dependence on their bows and could make use of
726 their very short clubs only when actually grappling with the foe. A number of war accounts I obtained make complaint of their inability to defend themselves with these short clubs in mêlées with the Yuma, whose pole-length clubs easily broke through their guard. Yet they were not prone to adopt the longer clubs for combat with the Yuma. Their preference is interesting; for
[171] while they followed the Colorado River peoples in battle formation, at least when fighting them, their dependence on shooting suggests rather that normal warfare was against the mountain bowmen, Yavapai and Apache, as indeed the accounts reveal. Even horsemen were frequently armed with bows rather than clubs.

411 Both self bows and sinew-backed bows were used. These were of the same length and shape, and according to my information, the sinew-backed were not considered superior. I was told that they were not harder to draw and did not give greater penetration to arrows. Self bows were more common than the others. The same bow, of course, served for hunting as well as fighting. Their bows could carry about two hundred and fifty feet, but they rarely shot at an object beyond one hundred feet. Even at this distance, the penetration of the arrow in the side of a deer was said to be not more than half an inch. It was evident that Kutox, who gave this information, had no great faith in their effectiveness. How far from deadly they were is evidenced by tales of men emerging from battle with several arrow wounds.

In fact, the bows being made of willow branches could have had no great strength. But they made up for weakness of material by their excessive length. The standard length was from the ground to the maker's forehead, but, of course, they varied. Yuma bows, they said, were the full height of a man. This agrees with the greater length of bows in the direction of Baja California which I have pointed out elsewhere.[31] There is as much a possibility that this was due to the weak bow material used there as to the greater stature of the dwellers on the lower Colorado.

All bows were straight for the greater part of their length,

[31] Spier, *Havasupai Ethnography*, p. 160.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE XII

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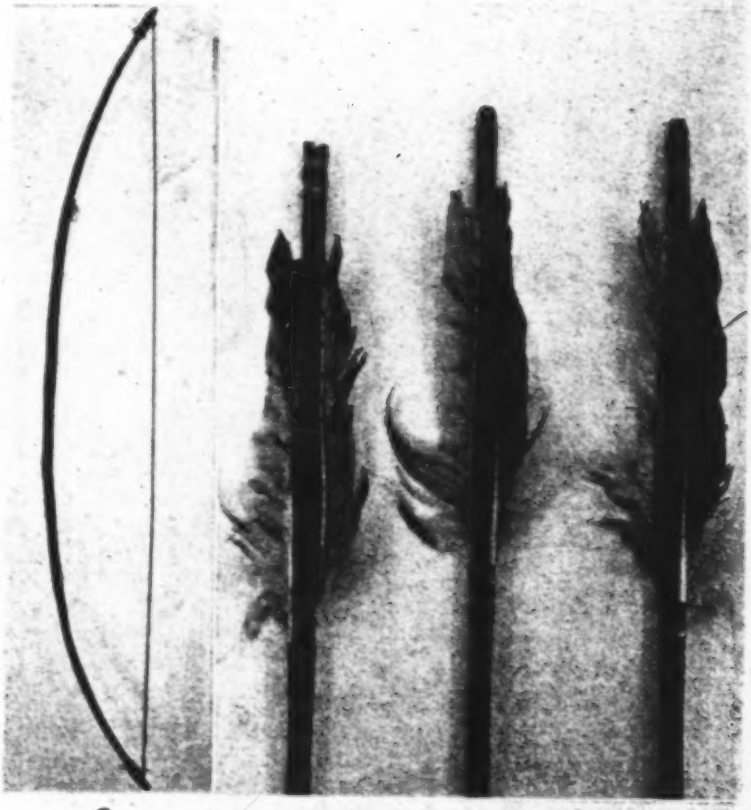

c d

GOURD RATTLE, FISHING FLOAT, AND HUNTING BOW AND ARROWS

[FACING P. 133]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

curving abruptly near the ends, and being always kept strung, they retained the curvature they were given. A hunting bow which I obtained (Pl. XII, *c*)[32] was fifty inches long; had a depth from string to belly of six inches, and measured one and a half by half an inch at the grip. A similarly shaped boy's bow seen, made of mesquite, was four feet three inches long, six inches deep, with a grip one inch by three-quarters. These were normal lengths for shorter bows. They were cut tapering uniformly toward each end: the width and thickness at the middle were measured only by the feel of the grip in the hand. They were given the desired curvature by burying the still green bow in hot ashes and bending it over the knee. The tips were squared across and provided with a notch on each side. Bows were painted black and red except for the grip which was ordinarily left unpainted. The strings were made of soaked sinew rolled on the thigh. Bows were not kept in cases when out of use, but hung horizontally inside the house on two pegs driven into the wall.

Sinew-backed bows had sinew laid on the back, where it was held in place by sinew bindings every few inches, but not glued. This was probably a bundle of sinew cords or a single large cord, not a layer lying flat; yet such bows were called "sinew-plastered" (gucĭma'mhotcŭ'k). The sinew was brought to the very tips but not over them. These bows differed from self bows only in their flatter cross-section.

When shooting, the bow was held nearly vertically, the hand gripping it exactly at the middle. The arrow passed on its left side, steadied by the left forefinger. I was told that only the primary release was used, that is, the nock was gripped between thumb and forefinger. This may well have been the intention but in demonstration by two old men, their second and third finger tips pulled on the string (Pl. XI). It is my notion, borne out by this case, that the so-called primary, secondary, and tertiary releases are everywhere simply variations of one theme, namely, the secondary.[33]

Arrows were perhaps invariably made of arrowweed (*Pluchea*).

[32] Washington State Museum, No. 2–11919.

[33] Cf. Kroeber, *Arrow Release*.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

411 [783] Reed arrows are ascribed to the Yavapai by Kutox: "we dare not touch them," presumably because one would be defiled by anything pertaining to the enemy. On the other hand, Last Star said that reed arrows were used, but rarely. The standard length of wooden arrows was that of the arm, from the fingertips to the armpit; their diameter was that of the peeled weed, a scant three-eighths of an inch. They were run through ashes to soften the bark so that it could be peeled off and scraped smooth with a fragment of stone. To straighten them, the dried sticks were warmed over a fire (not in the ashes) and bent with the aid of the teeth, sighting along the shaft for alignment. The butt end of the stick was used for the forward end of the arrow. Arrows made from the arrowreed were straightened on a heated stone (any odd stone, not a prepared grooved straightener). War and hunting arrows did not differ in length, but in their heads and feathering. War arrows were infrequently provided with stone heads: a wooden model of a head made for me was about an inch and a quarter long, triangular but with convex edges, straight base, and notched in the edges near the base. These were set into the split end of the shaft, held in place with sinew and the gum which exudes from the stems of arrowweed. Other arrows lacked stone points, the end being merely sharpened and hardened in some fashion unknown to informants.

[237] [783] Any stiff feathers were used on arrows: hawk, buzzard, crow, and sometimes eagle. Of the last they say that the feathers were too dangerous to touch unless they had first been purified by a shaman. Shorter wing feathers were alone used. These were carefully split; the quill scraped to a uniform width and thickness so that it would lie close to the shaft. The vanes must not face in the same direction, hence the halves were not used on the same arrow, but corresponding halves from different feathers. The vanes were laid parallel to the axis of the shaft, bound with sinew (pitch not used). War arrows had three vanes, fastened only at their extremities; hunting arrows bore two, but fastened at the middle as well (Pl. XII, *d*).[34] The vanes were placed just short of the nock so as to provide a meager grip. Their outer edges

[34] Washington State Museum, No. 2-11920E, C, D.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

were trimmed parallel to the shaft, and were not cut serrate. The shaft was ordinarily painted red for half its length from the nock end, but some drew zigzag lines on it with their finger tips dipped in paint.

Quivers were of deerhide or a fox skin with its tail pendent; in fact, any skin, such as mountain lion, might be used. In this some twenty arrows were carried. It was tied to the belt in back with the mouth at the left floating ribs. In contrast, my informant pointed out, the Yuma slung it low on the left thigh, the Yavapai carried it on the back pointing over the left shoulder. ("They [the latter] were always creeping along.")

A bowguard was worn on the wrist of the bow-hand. Nothing could be ascertained beyond that it was of deerhide, laced with thongs. When they dressed for a dance, they wore this as an ornament (as the Navaho still do); a broad band with fringes hanging, by which girl partners would hold.

Poison was always applied to war arrows, it was said, but the "poison" (matâpu'i) was jackrabbit blood and nothing more! "The jackrabbit is closely related to the cottontail. The latter was bitten by the rattlesnake at the creation, hence the jackrabbit contains the poison."[35] Hunting arrows were not poisoned.

Clubs were made of mesquite and ironwood, and were for use only in warfare. The conventional form had a cylindrical head with a long straight handle, sizable for gripping, in one piece; the whole about eighteen inches long. A specimen, made under the direction of old Kutox by his grandson, has an elongated knob head which only approximates this shape (Pl. XIII, *e*). It is also provided with a wrist loop tied in a groove encircling the tip.[36] Another, made by Charlie Redbird, has the same shape. This is generically the "potato-masher" type of the Pima and Mohave[37] but without the sharp contours. But the Maricopa, seizing the enemy by the hair, always used it with a downward smashing stroke at the temple, not punching upward as the Mohave habit. A straight club of the same length was also carried to be used

[35] See p. 348.

[36] Washington State Museum, No. 2–11916.

[37] Russell, *Pima Indians*, p. 96; Kroeber, *Handbook*, p. 751.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

411 should the mallet be lost to the enemy. Only the bravest and
713 most agile warriors carried clubs alone. They were provided with small shields for parrying. According to the Halchidhoma Kutox, his people did not use the long pole-like clubs of other lower Colorado Yumans, at least not normally.

281 The shield in use was a small circular affair of skin, sixteen to
411 eighteen inches in diameter; originally of deerskin but for a long
713 time made of cowhide. This size provided protection only for the heart, they held. The hide was laid flat on the ground so that a disk could be cut from it, using a tray basket to mark out the circle. This was buried in ashes until soft, placed on a smooth spot, trod on to work out the wrinkles, and scraped clean. A specimen made for me has two disks laced together around the periphery with a thong.[38] Two short thongs were knotted through near the center to hold them together. Two others were provided to hold a hand grip at the center: a piece of wood covered with hide (Pl. XIII, *b*, *c*). A thong loop was fastened at two points near one edge so that the shield could be slung around the neck, lying under the left arm, or in retreat on the back. No feathers were tied to the shield.

411 The face of the shield bore painted decoration. Kutox de-
531 scribed a common design as quartering the face by a cross, each
713 arm of which consisted of a black, a white, and a red stripe. Within each quarter was a circle, each composed of three circles of the same colors placed concentrically. His grandson made the shield figured under his direction. While intended to have this design, it differs in that the cross is solid black, the concentric circles, one of red within a white; the thong lacing around the edge is painted red. Another design known to him was made by covering the palm with black or red paint, running the heel of the hand across the shield and putting the finger tips down. Four of these units covered the face of the shield. Particular designs bore no names.

[171] Both the construction of the shield and the manner of its decoration was identical with that of the Pima.[39]

[38] Washington State Museum, No. 2–11917.

[39] Russell, *Pima Indians*, p. 120.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE XIII

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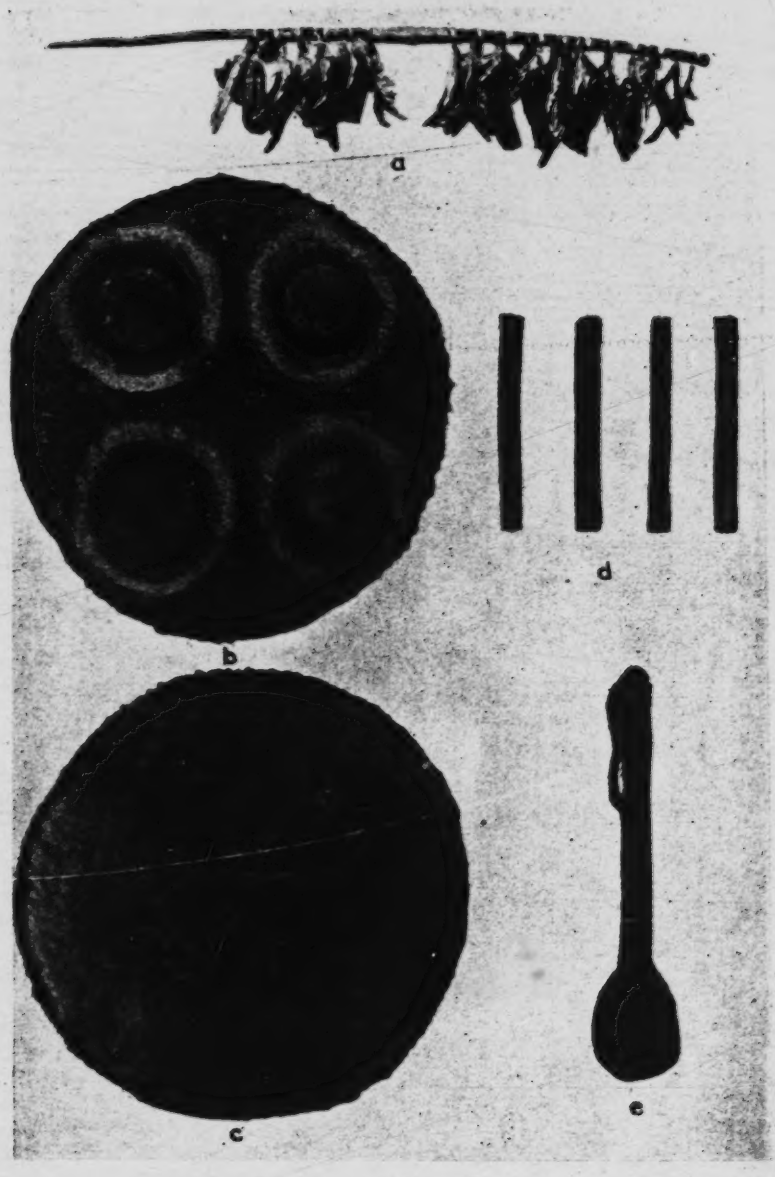

[524]

WEAPONS AND STICK DICE

(*a*, Feathered pike; *b*, *c*, shield; *d*, men's stick dice; *e*, club)

[p. 136 A]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

A short stabbing pike was sometimes used. This was simply a pointed wooden shaft, four or five feet long. A specimen was made for me[40] from the flower stalk of a narrow-leafed yucca (? bear grass; mahwĭ'tâma'cĭc, "bear eats"). It is painted red, with a feather pendant from the butt, and has the tip fashioned somewhat like a spear head. Charlie Redbird, who made it, said that these sometimes bore stone heads, but I am doubtful.

The native names of these weapons and their parts were as follows: bow, uti'c; bowstring, gwĭcĭma'c, "sinew," or descriptively gwĭcĭma'c uti'c muθau'wĭc, "sinew stretched on a bow"; arrow, ipa"; reed arrow, ipa"axta'c; wooden arrow, ipa"i'i; arrowhead, cĭu'ly or tcĭu'l; arrow nock, xucĭl,âki'k or ipaucĭl,âki'k; bowguard, hical,ăŏ'p; quiver, n,ĭgobĕ'tâ or descriptively hĭl,âpo'vâ, "something in which to put things"; warclub, kĕlyahwai'; shield, kwacω'vâ or kŭco'vâ; pike, xucai'ĭc.

A series of negative points should be recorded. Arrows lacked an enlarged nock, cross-sticks or corncobs mounted on the point, grooves on the shaft, and were normally not made of reed. The grooved arrow-straightener and the arrow-wrench were unknown. The hook-like club of the Diegueño was unknown,[41] and my informant denied the existence of knobby protuberances on clubs ascribed to the Maricopa by Mr. E. W. Gifford's Southeastern Yavapai informant. (Nor did the Pima and Papago have them.) The stone axe was not their weapon, nor the club with a stone ball head incased in hide. Armor was unknown; neither the tunic nor stick armor, the mescal armor of the Yavapai, nor the curtain shield of the Havasupai.

[40] Peabody Museum, Yale University, No. 19112.

[41] Spier, *Southern Diegueño Customs*, p. 354.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

with the remainder of his personal belongings. Whether his position was transmitted was not disclosed.

This pike was a mesquite shaft, pointed at one or both ends, encircled at intervals by bands of red and black paint, and bearing pendent feathers. Kutox gave contradictory evidence regarding details: he stated that it was in length the height of its bearer, again that it was four to five feet long; that it was pointed at one end, again at both. A specimen which he had made for me (Pl. XIII, *a*)[13] is pointed at one end only and is forty-three inches in length. Another specimen made by Charlie Redbird is pointed at one end alone. The feathers were the largest plumes of buzzard and eagle, each bound individually to the shaft, leaving a space free for a hand grip at the middle. Halchidhoma and Maricopa made such pikes identically and alike called them hukwill'c.

Armament consisted of bows, short wooden clubs, and circular shields. Rarely a man might arm himself with a wooden pike. A warrior carried either bow, or club and shield; never both. Clubmen and bowmen went into battle as separate divisions; the clubmen always grouped to march in front, the bowmen following.[14] Each of these companies was said to have had its leader, presumably a spontaneous leader, since the absence of any special designation for them argues against formality of their status.

WAR DANCE AND SPEECHES

The night before setting out for war there was always a war dance (hupi'l,ĭg). Everyone participated: women, old and young, as well as the warriors who would comprise the party. Songs of all kinds were sung, "because they might lose some of their men and this would be the last time they would ever hear these songs." These followed one another through the night. Toward morning, when the dances were over, everybody left. Meanwhile some women had prepared provisions for the war party. This consisted principally of ground parched wheat.

[13] Washington State Museum, No. 2–11918.

[14] This division aligns with Pima and Havasupai habit. But at least clubmen were not paired with bowmen in the manner of the Havasupai (Spier, *Havasupai Ethnography*, p. 250; Russell, *Pima Indians*, pp. 120, 202).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

that success or failure must have been prefigured in a dream: "he did not tell his dream before he began, but might tell it much later when describing his battles."

The tactics of the Maricopa differed somewhat from their river foes. They made some use of cavalry, but wholly ineffectually. Their mounted men were elderly individuals and boys who went behind the footmen to encourage them and to charge. But the narratives relate how they sat their horses waiting for the outcome and charged through the mass, comprised of friend and foe together, depending on the weight of their steeds rather than any finesse of their arms. They too went down under the flailing clubs or were dragged from their seats to be butchered.

It is also astonishing that the Maricopa were backward in adopting the long staves which gave their Yuma opponents so much advantage. Beyond providing themselves at the last moment with poles, as the narratives relate, they depended wholly on their short clubs. This is intelligible if it meant learning definite procedure in fencing and parrying with these pole-length clubs, like the quarter-staff play of English yeomen, but there is no hint of such stereotyped handling of the weapons from Yuma sources.[23] My account also states that Yuma women and lads similarly armed gave support to their men, but it is noteworthy that nothing of the sort is said about the Maricopa when the Yuma and Mohave attacked them. What may have been a counter attempt of the Yuma to adopt Maricopa methods is implied in my Halchidhoma informant's statement that when the Yuma came in 1857, they did not use staves but their bows (and short clubs?) alone.

Not all conflicts with the Yuma were pitched battles. Occasionally a small body of raiders would visit the Yuma villages to do what damage they could (see p. 46).

Elementary strategy was sometimes employed. The warriors might be divided into three or four groups to approach the enemy village from as many directions. Then, when the enemy came out to attack the first party discovered, the others would rush the village.

[23] Cf. Forde, *Yuma Ethnography*, p. 170.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

told the inmates to get their bows. But the old men only sang the louder with each warning until they could be heard at a great distance. 173

The singing brought the Mohave crowding around the house. They did not enter but broke holes in the walls to shoot through and crowded about the doorway to shoot in. Finally those inside—there were about one hundred—said, "It is not right for us to be burned in the house. Let us go out to fight like men." They called to the Mohave to clear away from the entrance. They painted their hair red and drew a black band across the eyes. They came out three abreast, moved forward a little so that three more could follow, and so on. They fought for a while but were all killed. 726

The Mohave cut off the heads of every one and carried them to the village, where they camped. They scalped the heads. They built a big fire in a hole, and when it had burned to coals, placed the heads around the fire, as one bakes pumpkins, as an insult. They warmed them on each side, raked away the coals, and baked the heads on the ground like pumpkins.

Raids against the Yavapai and their Apache neighbors may have been undertaken by large bodies of men but it is quite unlikely that they mustered for this purpose anything like the number who set out against the Yuma. Still the indications are that their number was frequently considerable, certainly more than the Yavapai were accustomed to send against them. The reason is obvious enough: a handful of Yavapai marauders were sufficient to pick off the more or less concentrated and settled Maricopa, where a far larger number was required for any effective campaign against these scattered, migratory mountain dwellers. Punitive expeditions into the mountains must have been far more infrequent than Yavapai attacks. 721

In this type of warfare the methods resembled those of the Yavapai themselves; a secret concentration near the enemy, a surprise attack, and an immediate return. The impression is that bows were used far more than in battles with the river Yumans. Battle formation was described as a line of bowmen, who were nevertheless close to the enemy for the reason that the arrows neither carried far nor were especially effective. Dependence was still on the short club. It seems probable that there was again something of a division of function, bowmen separate from clubmen; at least it was said several clubmen would proceed together. Half the party was said to have been mounted in these engagements. 726 [411] [701]

175 Bartlett saw a party set out against the enemy north of the Salt River in July
726 1852. "Their arms were solely the bow and arrow: most of them had a skin quiv-
er hung across their backs; though a few carried their arrows in their girdles."
[411] And in speaking of Pima-Maricopa armament in general, he wrote, "The only weapon used by these tribes is the bow and arrow. The short club of the Yumas and the long lance of the Apaches I never saw among them. The constant use of this weapon has rendered them excellent marksmen. Even the boys are very expert in the use of it."[25]

726 Moving northward toward the mountains, they would start out slowly and camp hidden in the thickets of the Salt River bottom. During the night the journey was resumed, bringing them near the enemy toward dawn. There they would rest all day. Late in the afternoon they moved to the actual attack. Only a
[262] little ground parched wheat was carried for provisions. Rabbits might be killed on the way; these were roasted if it was safe.

726 A clairvoyant was always included in the party; one who had
787 dreamed of Buzzard or Coyote. While they were resting in the mountains, an older man would ask him to locate the enemy. Everyone must be quiet: the horsemen would lead their horses aside. The clairvoyant, standing beside a fire in the center of the
[276] circle of seated men, proceeded to smoke four cigarettes. By the time he had finished smoking the first, he thought he was lifted off the ground a little. With the second and third, he was still higher, and when the fourth was finished, he dropped as though dead. After a few minutes he sat up. The man who had requested his aid now lit a cigarette to give him. The clairvoyant would then tell how Buzzard had taken him to the highest mountain to reveal the location and numbers of the enemy; had told him from which direction to approach, how easily he would find and kill them. The warriors then set off, led by this man.

726 When they reached the enemy, all rushed forward to see who would kill the first enemy. If the enemy were surprised asleep, everyone in the camp was killed, three or four families. They did not look on a slain enemy's face any more than was necessary.
727 As soon as they knew he was dead, they faced toward home, with their backs turned to the corpse and to the mountains, which were also conceived as enemies.[26] Apparently they were quite

[25] *Personal Narrative*, II, 217, 237.

[26] See p. 253.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

539[X] them the same way.) When it was ready, they went hunting [for meat] for their pets.

As they had broken their good bows and arrows, they made new ones, but they were not good. Their mother told them that their old bows and arrows were made while they were young. She told them of a thicket of arrowreeds. "These," she said, "grow far to the east. They are meant for me to use, although I have never used them." As she told them that night, a visitor came. Coyote had come to stay the night. As she said, "These grow far to the east," Coyote said, "I have run past that place you call the 'far east.' It is not far at all. I have raced there and back before the sun rose." She told Coyote to go after the reeds. He started as early as he could. She sang:

xanyumiya xamakuaakuaamĕm

By the end of the song, he brought them. Just before sunrise he brought the bundle of reeds to the old woman. He had picked out very straight ones. She said, "Those are the weakest kind: the least wind will break them." So Coyote went again. He selected crooked ones. When he brought them, she said they were the very ones she meant. Instead of preparing them herself, she pointed to the north and got a red hot stone, which she laid on the ground and straightened the reeds on that. She laid them on the stone to straighten them. When Coyote saw this, he said, "Humans could not all have power enough to do what you are doing, so your way cannot be followed." He said, "This is the way they should prepare their bows and arrows." He built a big fire, raked away all the coals, sprinkled water on the ashes, ran the reed through them, and bent it into shape.[29] While Coyote did this, the old woman continued to reach her hands to the north. She was getting the reeds all feathered and having the arrow painted by doing this. By the time she was half through, Coyote had finished his work. So he said to her, "Having power does not mean that you can finish your work better than one who can do it with his hands."

[411] [29] The Maricopa did not ordinarily use reed arrows, but did straighten shafts in the ashes.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

their backs with bits of scarlet cloth, but more of them with the richly-figured sashes or belts of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular as to their appearance, wore it clubbed up behind in a huge mass. The manes and tails of their horses were also set off with bits of white and red cloth. Their arms were solely the bow and arrow: most of them had a skin quiver hung across their backs; though a few carried their arrows in their girdles. There was quite an exciting time as the party were about to start; and several of the Commission desired to take their rifles and accompany them, a request which was of course refused.

Wishing to get back to our old camp in the cool of the morning, we did not wait for breakfast, but were off by five o'clock, and, after another hard tug through the sand, reached the camping ground, where we had every thing we could ask for, except shade, and water to bathe in. The latter was the greatest deprivation. The tents were again pitched, and the camp arranged as it was on the day of our arrival.

The Indians again flocked around us, and in greater numbers than before. The Pimos having heard of our arrival, many of them came also, bringing such vegetables as they had, together with *pinole*, made both from wheat and corn. Some of the pinole was sweetened with the flour of mezquit beans, which they also brought separate in small earthen vases, or *ollas*, as the Mexicans call them. The mezquit flour, which is ground very fine, has a sickish sweetness; so that, although I

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NV429

These people possess horses and cattle, though but very few mules. I found it impossible to procure a single mule from them during my stay. They breed none, and what they obtain are such as have been lost or abandoned by passing emigrants. They plough but little, finding their hoes quite sufficient for turning up the light soil. When ploughing is resorted to, oxen alone are used. They possess a few carts and wagons, obtained from emigrants, which they use with oxen for agricultural purposes. We saw all kinds of saddles among them, from the best dragoon and Mexican saddles to the simple tree or frame. They find them on the road, where they have been thrown away by parties who have lost their animals. Those who ride bareback use a broad girth, which is passed quite loosely around the body of the horse. Into this one foot is inserted. There seemed to be numbers of horses among them, which with the cattle are left to graze near the villages during the day, and at night are brought into the corrals, or yards, for safety.

P RY 231 P RY 241 P RY 492

The only weapon used by these tribes is the bow and arrow. The short club of the Yumas and the long lance of the Apaches I never saw among them. The constant use of this weapon has rendered them excellent marksmen. Even the boys are very expert in the use of it. I have seen boys of ten or twelve years of age, strike a cent three times out of five at a distance of fifteen yards. It is quite common for them to shoot doves with their arrows, and to bring in half a dozen of these birds after a ramble among the cotton-woods. It is a favorite amusement with both men and boys to try their skill at hitting the petahaya, which presents a fine object on the plain. Numbers

P RY 411 P RY [223] P RY 526

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Mojave

Eleventh Census of the United States,
Robert P. Porter, Superintendent.

Indians.

142
291
301
302
411

(E. A. Bonine, photographer, Tucson.) 1890.

SALT RIVER RESERVATION, PIMA AGENCY, ARIZONA.

TWO MARICOPA MEN (SITTING) AND MOJAVE MAN, IN FULL ABORIGINAL DRESS.

[Facing page 136]